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INTERNATIONAL PEACE

The Jaina View.

The only way to stop wars is to :—

(i) instil love and respect for life, that is for all forms of life, in the heart of man

and

(ii) to make him realize, in his understanding, that the consequences of the disregard of the rule of love are terrible for the individual soul.

NOTHING else will ever do, as nothing else has ever done in the past. Let us look at the past history of the world. What do we find? Wars and strife, rape and rapine, slaughter and bloodshed wherever you come across nations that ignored the rule of love or that ended their hearts' purification with a mere allusion to it in their speech. On the other hand, look at the Jainas and watch them marching along the vista of time from the hoariest antiquity to the present day. What do you find?

Jaina emperors ruling the 'world': Jaina Kings occupying the thrones in many places; Jaina generals distinguishing themselves on the battle field; Jaina merchants controlling the conditions of trade; But nowhere you find them instrumental in causing misery or bringing hardships on mankind. They practised *ahimsa*—the doctrine of

non-injuring, which says hurt not even the feelings of any one, not even of an animal, without a just cause. They were at the same time impressed with the terrible nature of the doom that overtakes those who disregard the rule of *ahimsa*, the doctrine of Universal Love.

They understood this much clearly that by injuring any one—even a lowly worm—without adequate justification, a force for evil would be generated which must produce its harmful effect on the doer of the evil deed, and from which there would be no escape in any way except by undoing it by the severest of austerities and other forms of severe self-denial. Even when evil is wrought in the name of religion the law applies with full severity; there is and can be no forgiveness of one's sins by any one else!

Jainas lived the life of Love in the past, and they are the only people who have no wanton killing against them in the pages of the world's history. Man lived peacefully with man under the influence, of *Ahimsa*. Yet Jainas were no cowards; they actually fought wars, and also defeated their enemies. Chandra Gupta, Sandracottas of the Greek Historians, was a Jaina. He was the emperor of nearly the whole of India about 300 B.C. When the ambitious Greeks sought to annex India to their empire, Chandra Gupta took the field against them, and inflicted a crushing defeat on the Greek army.

The Jainas are allowed to fight in self-defence, but not with greedy ambitions. They are not allowed to wage religious crusades, or to seek to obtain converts at the point of the sword. In the past other nations and communities have persecuted the Jainas, but never the Jainas are seen persecuting any one.

Now look at the other nations of the world. You will not find any other nation that can show the same clean record. They have waged wars of aggression on others and have also fought amongst themselves internally. Slaughter and bloodshed fill the pages of the histories of the nations of the world. They have passed through blood themselves and have dragged others through blood. Bitter religious wars, too, have characterised their career in many instances. All this not withstanding that most of the religious scriptures of the world preach the doctrine of mercy and love.

The reason for the failure of these nations is to be found in the fact that the hearts of men have not been touched by the teaching of their scriptures. They have not understood the nature of the soul,

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and naturally failed to find any sanctity even in man's life. Their hearts are set on acquisition and fashion more than on the attainment of the religious ideal. They are swayed by powerful emotions of pride and hatred even in connection with Religion.

In Jainism there is no question of the forgiveness of sin. Its doctrine may be summed up in one sentence: destiny is not made for man; man makes it for himself; every one is the maker of his own destiny ;—as you sow so shall you reap ; no one can absolve you from the consequences of your actions !

The Jaina Religion aims at opening the understanding. It is not dogmatic. It invites men to understand and intellectually realize the truth of the matter of faith in the first instance. For faith purifies the will and controls the action through it. Where religion is not able to purify the heart, that is to say the will, no control will be exercised by it on action.

Purification of the will is possible only through knowledge, that is Reason. No change is possible in the constitution or disposition of the will except through experience or the process of reflextion on experience, that is to say through instinctive or intellectual ratiocination. Even facts accepted in the way of blind faith are accepted merely because they seem to be for one's good in some way. Intelligent understanding, however, builds its house on a rock, while the power of dogmatic faith is constantly challenged by actual experience and the contact with reality.

The reason why religion in general failed to sway the hearts of men in the past is to be found in the conflict between dogma and reason. Reason is constantly undermining the foundation of dogma by bringing it in conflict with reality. Even suspicion will prevent the matter of faith from influencing conduct. Man must build his faith on Reason if he will aspire for World Peace !

Another cause of the failure of religion generally to control the evil inclinations of men is the belief in the possibility of having one's acts annulled and absolved without having to pay for them. With such a belief there is no question of the goodness or badness of action ; what matters is the pleasure of the forgiving agency. The most horrible and heartless of crimes have been committed by man in the name of his God and Religion, in the belief—whether express or implied—that no punishment could be attached to acts done for divine pleasure itself.

To-day if you want to establish a reign of Peace and Goodwill for mankind, you must begin by rationalising Religious thought and the doctrine of responsibility for individual actions.

We are living in an age of science and rational thought to-day, and the hearts of men are set against unreasoning dogma and myth. This is why people are fleeing away from religion to-day, and will have nothing to do with it. Our wars are mostly made to day by greedy covetous men who have cut themselves adrift from religion and who cannot be induced to accept anything that is not acceptable to Reason. The majority of men to-day belong to this class. It is idle to expect that wars will be stopped unless these men have their hearts changed in the first instance. If Religion aspires to convert them to its cause it will have to approach them in the language of Reason, which alone they are likely to follow. It must be clearly understood that all talk of dogmatism being able to influence the thought, much less the heart, of any one is pure non-sense. All peace conferences are doomed to fail unless they can induce religions to cut themselves adrift from dogmatism and mythology altogether. I have shown in some of my books how this is not only possible but quite easy of attainment, and how it will enhance the prestige and glory of all religions when properly effected. I will mention the names of some of the books in this connection:

(1) The key of knowledge.
(2) The confluence of opposites.
(3) The Right solution.
(4) Faith, Knowledge and Conduct.
(5) Jainism, Christianity and Science.
(6) The lifting of the veil or the Gems of Islam.
(7) The Householder's Dharma.

These books will show that Religion is itself a science, the science of life. But its teaching is found to be preserved in two different ways today: (1) in a plain matter-of-fact language, as in Jainism, and (2) in allegorical imagery, as is the case mostly with rcriptures of the other religions. To-day men have lost the true seading of the allegorical script, and are quarrelling with one another and with intellectual rationalism, in consequence. But in reality identically the same thought and teaching lie hidden under allegory and pictorial orientation in almost every religion. It should thus be

easy to reconcile men to one another and to rationalism, and to give them a religious outlook which will have the support of their Reason and reality, and which will be able to control their will, and also, through it, their action.

All this, I say, is possible, if we work in the proper way and direct our thoughts to the real problems facing us. Mere pious wishes will only end in bringing us together on a platform where we are as likely as, indeed, more likely than, not to quarrel with one another.

I am not exaggerating the opposition of 'free-thinking' rationalism in the world of today when I say that no conference that avoids or fails to reconcile Religion and Science is ever likely to succeed in making a man give his coat and over coat both when only one of them is demanded at law. The man of to-day is anxious to take and retain, but not to give. We must also recognise, in the clearest manner possible that there can be no world-peace so long as men and nations do not undo the damage they have done to weaker men and communities. The distinction of colour must go; that of religion itself must cease. There shall be no more favourable treatments, zones of influence or commercial privileges, for one set of men against another; and the lynching of the 'niggers' must stop. It is only when this has been accomplished, in the hearts of men, not in words alone, that we shall be deemed to be seriously contemplating a step that will no longer fall in the category of unpractical wordy camouflage. We must show sincere repentance, undoing what damage we have done to one another as nations, and start with a clean slate for the future. If any one think that a mere referring to the moral precepts contained in religious scriptures will be able to wipe out evil from the hearts of men and the world both, let him ponder over the following from Mr. J. M. Robertson's "Short history of Christianity", which is not quoted here in a spirit of malice, but as a purely psychological basis for the investigation of the causes of the failure of different religions to persuade man to live happily with his fellow men, what is true of Christianity being also true of most other religions.

> "It is in regard to the influence of religious teaching on international relations, however, that the saddest conclusions are forced upon the student of Christian history. The foregoing pages have shown how potent has been organized Christianity

to promote strife and slaughter, how impotent to restrain them. If any instance could be found in history of a definite prevention of war on grounds of Christian as distinguished from prudential motives, it would have been there recorded. So flagrant is the record that the Christian defence veers round from the position above viewed to one which unconsciously places the source of civilization in human reason. Yet even thus the historic facts are mis-stated. The enormity of Christian strifes in the past is now apologetically accounted for by the fantastic theorem that hitherto men have not 'understood' Christianity, and that only in modern times have its founder's teachings been comprehended. Obviously there has been no such development: The gospels' inculcation of love and concord are as simple as may be, and have at all times been perfectly intelligible: what has been lacking is the habit of mind and will that secures the fulfilment of such precepts."

Mr. Robertson explains the reason for the absence of what may be termed the proper religious habit of the mind as follows:

"An explanation is to be found in a study of the normal results of guiding conduct by emotional leanings rather than by critical reflection. The former is peculiarly the process of evangelical religion. Hence comes the practical inefficacy of a love of peace derived either inertly through acceptance of a form of words declared to be sacred, or through an emotional assent to such words emotionally propounded. Emotions evolved are of the surface, and are erased as easily as they are induced, by stronger emotions proceeding from the animal nature. Only a small minority of Christians, accordingly, are found to resist the rush of war-like passions; and some who call most excitedly for peace when there is no war are found among those most excited by the war passion as soon as the contagion stirs."

Does the voice of history proclaim any other of the Semitic group of religions to have fared better in bringing happiness and peace to mankind? Mr. Robertson does not think so; he adds:

"Whatever may be the outcome of freedom for self-development in the light of western civilization, there is plainly little to choose as between Christian, Jewish, and Moslem moral material in those regions after two thousand years of Christianity. Such facts bring out once for all the sociological truth as

to the part played by Christianity in civilization. The progress of the more advanced states has not been caused by creed. If that were the lifting factor, Abyssinia should be on the same plane with the leading European states. Once more, it is not Christianity that has civilized modern Europe, but the variously caused and conditioned progress of Europe that has civilized Christianity."

I shall now turn to the Jaina view of things, and devote the rest of this article in working out the consequences of practising the principle of *ahimsa* in various departments of life and their effect on internal and external, i.e. national and international peace.

(1) For the individual Jainism points out that the soul is a simple substance, as distinguished from a compound, which survives bodily death, because death only overtakes compound things, but not simple elements. It cannot therefore die out, and will have to reincarnate elsewhere. The organizing forces of the body are the energies which constitute its disposition or will. The will is constantly undergoing modification in consequence of individual action, so that the future conditions of life wlll be controlled altogether by the kind of disposition one makes for oneself. There is no condition of embodied life that is not threatened with calamity and death, nor any that is free from misery and pain. But those who live on the principle of *ahimsa* soon succeed in destroying their animal nature and thus become freed from the disposition that is the cause of reincarnation and suffering in the world. The soul-nature is a thing that is purely divine, so that when one attains to the purity of his soul-nature one comes into the enjoyment of unlimited knowledge and happiness and power and immortality. It is, therefore, clearly to the advantage of the individual to practise Universal love. There is no other way of escaping from undesirable re-births.

Materially also, the practising of such virtues as truthfulness, justice, forgiveness, mercy, self-denial and temperance must bring peace of mind, popularity, respect and prosperity to the individual. He can have no enemies left in the world, but only friends all round.

(2) From the national point of view, *ahimsa* will be found to be the source of confidence and goodwill. It will do away with the need for heavy armaments; it will not tolerate long-range guns, nor poison gas, nor the bombing of cities and suburbs from aeroplanes. With the reduction of the military and the police there will be

immediately a reduction of taxation, and life will once more become tolerable and joyous. Nation will live at peace with nation : passports will be unknown, so will be the temperament that seeks exploitation and self-aggrandisement. Men will practise the golden rule summed up in the phrase 'live and let live,' in reality and truth.

(3) Excessive industrialisation will be checked under *ahimsa*. We are all eager to become manufacturers to day. Under the guidance of *ahimsa* life will be simplified ; manufacturers will be limited; machanization will be restricted. Every nation will become self-supporting and self-dependent, growing its own foods.

At the present rate of 'progress' the day is in sight when everywhere there will be manufacturers and producers and no where buyers ! Reduction in the number of factories will at once strike at the root of unemployment, since they render idle more men than they employ. It is bad policy to starve many to fill the pockets of a few.

(4) The doctrine of love will also induce legislators to find means of suitably dealing with the problem of the excess of women over men, which, in its turn, will also go to reduce unemployment, and, along with the check on excessive industrialization, will root it out altogether. I might mention in this connection that for those countries where the number of men is smaller than that of women, *ahimsa* (love) favours the marrying of two women to one man. The advantages from this will be manifold ; social life will be purified, and girls will not be under the temptation of employing unmoral and even immoral devices to 'catch' husbands. Those who cannot get married under the monogamous law and who are forced, for no fault of theirs except that they happen to be endowed with the animal appetites like their married brethren and sisters, to seek clandestine amour, will no longer be forced to a life of hypocrisy and shame. Abortions will not be practised as they are in thousands to-day ; and infanticide will become a thing of the past. These are only a few of the advantages that will flow from the practice. The opposition to it is merely a matter of zid (sentiment). Many women who find themselves unable to be reconciled to the idea of sharing their husbands with another woman, in reality are actually doing so to day, and in a worse form, though unaware of the fact. There can be no valid objection on the ground of religion either. Several of the

Biblical patriarchs had more wives than one. We have no right to expect peaceful nationalism while millions of women are forced to lead unhappy lives. The day of reckoning is not far off. Girls have already begun to usurp the place of men in business places. Let us note that the proper place for the woman is the home and the nursery, not the business house. It is for man to earn; not for the woman. She is to spend, profitably for man and for herself, too, as his partner in life, what he has earned by labour or skill. You cannot reverse the natural role for long without very grave consequences resulting from a disregard of Nature's Law.

Finally, in our international relations the practising of the doctrine of universal love will at once make men and nations respected and loved. To-day the keynote of international policy is fear; we hate everyone, and are hated by everyone in our turn. Peace is maintained only through fear of each other's brute force. This is not freedom even for the nations that are free, who are and have to remain armed to the teeth. True freedom consists in being free from fear altogether. If we aspire to enjoy true national freedom for ourselves, we must first set our neighbours free from fear of ourselves. The measure of our freedom, in reality, is the measure of the freedom of our neighbours, near and remote.

Ahimsa is Universal love, and will attain this high ideal, however much it may be beyond the conception of men to-day. Love, and you are sure to be loved. There is only one condition—let your love proceed from the heart but not from the tongue!

C. R. JAIN.

NEW ECONOMICS

BY

HERBERT WARREN, 84 SHELGATE ROAD, LONDON S. W. II.

Major C. H. Douglas, M. I. Mech. E., M. I. E. E., has made a discovery. The principal book in which it is presented is "Credit—Power and Democracy," published by Cecil Palmer, 49 Chandos Street, London, W. C. 2, price 7s·6d. It is set as a text book for Economic Honours at Sydney and Harvard Universities. The subject matter of it is also contained in a small booklet (price six-pence) called "An Outline of Social Credit," published at the office of "The New Age" newspaper, 70, High holborn, London, W. C. I.

The wages and salaries did not represent "at the week·end the value or the price of "those goods produced ... ... if true, then "also true in every factory in every week at "the same time. Therefore, it was true that "the amount of purchasing power or wages and salaries during that week was not "sufficient to buy the product according to the price at that week."

Major Douglas has discovered that the aggregate of prices is always greater than the aggregate of incomes. The purchasing power of money in the hands of the community is always insufficient to buy the whole product of industry. The income of the community is insufficient to buy all the goods it produces. The reason is that all industrial payments may be divided into two groups, Group A: all payments made to individuals as wages, salaries, fees, and dividends. Group B: all payments made to other organisations for raw-material, bank loans, and other non-personal costs.

Purchasing power is represented by A; but since all payments go into prices, prices cannot be less than A & B; and since A will not purchase A & B, incomes are insufficient to buy the finished article at the price charged for it, so that the income of the community is insufficient to buy all the goods it produces.

Hence the goods are there, people want them, but have not the money to buy them. Hence poverty in the midst of plenty of the necessities of life, to say nothing of comforts and luxuries.

What has this got to do with Jainism ?

It is the duty of society to lessen the extent of suffering which exists among them. This is as I understand it one of the views held by Jains. A layman should help those who are in distress; by helping people in distress he removes bad character and generates good. By following some kind of business, trade, or profession which is not of an ignoble nature, in a just and honest way, and in proportion to his capital, or in proportion to his strength in the case of rendering services for pay, he becomes able to relieve the distress existing around him.

The relieving of distress thus becomes a meritorious work according to the Jain common rules of conduct said to have been handed down from the teachings of the Omniscient.

Poverty is one of the main causes of distress. Poverty in modern times in England and America is not due to any shortage of the necessaries of life, food, clothing, houses ; of these there are to spare. Mass production by machinery is capable of producing enough and to spare for everybody. The existing poverty is due to shortage of money with which to buy the existing goods lying unsold in shops, warehouses, granaries ; it seems that under the terms of the States Convention five-thousand tons of coffee were dumped into the Sea in Brazil on the 6th of last June, being part of forty five thousand tons that the Brazilian Govt. proposes to destroy this year, excesses of production, and there are people who cannot have coffee simply because they have not money.

So we may say that proposals which are to the end of removing poverty are consistent with the Jain doctrines, and Major Douglas's discovery and his proposals in view of this discovery are worth studying ; their title to general support is " that they can make the poor rich without making the rich poor " (An Outline of Social Credit, page 48). The goods are there but cannot be bought, because the money in sufficient quantity to buy them does not exist anywhere.

Money in the modern world is made of paper, the amount of coined money is negligible. The bulk of this paper money is in the form of bank-credit circulating by cheque ; the small balance of this paper money is State credit circulating as bank-notes,—the small change of society. Make the money in people's possession equal to the price of the goods for sale, then they can be bought. At present

it is not so, and the goods cannot all be bought and so remain unsold, resulting in glut of goods, bankruptcies, and unemployment and poverty in the midst of plenty.

Some interesting questions arise: by whom is the amount of money in existence determined? The amount of food, clothing, houses, furniture, ornaments, books in existence is brought about by work upon raw-material; how is the amount of money brought about and by whom? Goods are produced to sell; how does the money to buy them will get into people's possession? Where does it come from? What is money? It would seem to be nothing more than a permission to buy, a licence to eat, have clothing, shelter. When gold or silver or copper coins are used as money a purchase with a gold coin becomes barter, bartering one object for another, one pretty coin for a hat. But as a matter of fact the bulk of the money in the modern world is made of paper and circulates as cheques or bank-notes.

Perhaps this is enough to introduce the new economics.

IS OLD BUDDHISM NOT JAINISM?

By

BRAHMACHARI SITAL PRASADJI.

AFTER having read some English translations of old Buddhist Pali books, I have come to the conclusion that in ancient times the philosophy of Buddhism actually tallied with that of Jainism. The sayings of Buddha as found in the Pali books show that Buddha had Jain philosophy impressed on his mind. It is also said in the Pali books that he was once a naked saint and followed all the rules laid down in the Jain scriptures for the *Nirgranthas* or the naked (*digambar*) Jain saints. He coud not practise the severe Jain austerities and so he came down to the middle path of the Jain laymen or *Shrawakas*. He followed the easy rules of a Shravaka till the end of his life. Modern Buddhism does not agree with the old Buddhism. Goutama Buddha made discourses mostly on pure conduct and did not touch on the fine metaphysical or philosophical principles. His main teaching deals with self-realisation which is the real way to liberation as taught in Jainism. His sayings describe the path of non-attachment and passionlessness. He has taught of *Asavas*

or impure thought-activities which cause the inflow of Karmic matter. This is similar to the Jaina tenet of *Asrava*. His old sayings do not go to prove that he did not believe in the permanence of soul. He did not maintain that the soul is altogether impermanent. He believed that soul is permanent as regards its true nature, and impermanent as regards its changing nature. This is what the Jains believe; and they prove both the contradictory natures of the soul with the help of the logic of *syadvada*. *Nirvana* according to Buddha was not the cessation of the existence of soul. It is the condition of full bliss and unparalled passionlessness. This is the *Nirvana* of the Jains also. As far as I have read the old Buddhist sayings, I can say that Goutama followed Jainism in belief and knowledge. He made some slight changes in the rules of conduct. This made Buddhism different from Jainism, in the same way as Digambara Jainism is different from Svetambara Jainism mainly due to slight differences in the rules of conduct for the saints and laymen. I shall try to show the above facts from quotations from the Pali books below:—

(1) See Vol. XI of the Sacred Books of the East, edited by F. Max Muller (1881) containing translations of Pali books by J. W. Rhys Davids. In its introduction page 25 it is said "Buddhism of the Pali Pitakas is not only a quite different thing from Buddhism as hitherto commonly received, but is antagonistic to it." On page 34 it is said, "No record of his actual words could have been preserved. It is quite evident that the speeches placed in the teacher's mouth, though formulated in the first person, in direct narrative, are only intended to be summaries and very short summaries, of what was said on those occasions." On page 22 it is said "the first record we have of the Buddhist Scriptures being reduced into writing is the well-known passage in the *Dipa Vamsa*, which speaks of their being recorded in books in Ceylon towards the beginning of the first century before the commencement of our era." The date of the *Dip Vamsa* may be placed about 4th century A.D.

In "Some Sayings of the Buddha according to Pali Canon" translated by F.L. Woodward M.A. (Cantab) Ceylon 1925 it is said in its Preface page 1 "How much of this is the genuine utterance of the Buddha, and how much is worked up and put into the Master's mouth (especially in the case of verse passages) cannot be accurately decided."

Jainism was prevalent before Buddha—This is proved from the following quotation. In "Some Sayings of the Buddha" page 14 it is said "(Before attaining the Middle Way, Goutama followed every known ascetic practice. In his old age he related his experiences to *Sariputta*)—" I went without clothes, I licked my food from my hands. I was no complier with invitations. I took no food that was meant especially for me. I took no alms from pot or dish. I took no food from within a threshold or through window-bars or within the pounding place, nor from two people eating together, nor from a pregnant woman, nor from a woman suckling a child, nor from one in intercourse, nor from food collected here and there; nor food where a dog stood by, nor from places where flies were swarming, nor fish nor flesh nor drink fermented, nor drink distilled, nor yet sour gruel did I drink. I ate from just one house, and just one morsel from that. Or else I ate from two houses only and just two morsels thence; or I ate from seven houses only and just one morsel from each house. I took food only once a day, or once in two days, or once in seven days. Thus did I dwell given to the practice of taking food by rule, at stated intervals, even to intervals of half a month. I lived on vegetables, on millet, on wild paddy, on *daddula*, on water-cress, on paddy husk, on scum of rice. I plucked out hair and beard, and kept the practice up. Mindful was I in going and in coming. Even to a drop of water was charity established in me, thus "may I not be guilty of violence, in harming tiny living thing (therein)."

"Scorched, frozen, and alone,
In fearsome forest dwelling,
Naked, no fire to warm
Bent on the quest is the sage."

(*Majjhima Nikaya I. 77—9*).

All the above description agrees with that of a Digambar Jain saint as laid down in *Mulachara* of *Battakera Acharya*. The above passages undoubtedly prove that Goutama Buddha before his first discourse had adopted Jain sainthood and followed all the strict rules. There is not the least doubt in this that Jainism was prevalent, when Goutama Buddha was born.

Nature of Nirvana.—Vide "Some Sayings of the Buddha" Page 2—Search after the unsurpassed, perfect security, which is *Nibbana*.

Page 3—Goal, the incomparable security which is *Nibbana*" (*M. N. I. 166*).

Page 4—the destruction of Craving, Passionlessness, Cessation, which is *Nibbana*. (*Digh Nikaya* 312.)

Page 118—" And I, friend, by the destruction of the *asavas*, have entered on and abide in that emancipation of mind, which is free from the *asavas*, having, realized it by mine own super-knowledge even in this present life." (*Samyutta Nikaya ii-220*).

Page 321—F. N.—*Nibbana* is a state beyond mind consiousness. (*D. N. I. 222*).

Page 326—" The delightful stretch of level ground, is a name for *nibbana*" (*S. N. III 106*).

Page 328—Release means Nibbana. Rooted in nibbana, the holy life is lived. (*S. N. III 187*).

Page 330—Where there is no coming and going (in rebirth), there is no falling from one state to another. Where there is no falling from one state to another there is no "here", no "beyond," no "here and-yonder." That is the end of woe. (*Udana* P. 80, Chap. VII.)

P. 331—*Possessing naught, and cleaving unto naught*—

That is the isle, th' incomparable isle,

That is the ending of decay and death.

Nibbana do I call it, Kappa (said the Exalted one)—that is the Isle. (*S. N. V. 1093)*.

In the book *Sutta Nipata* translated by G. V. Fausboll (1881), in discourse of Hemankamanavapukkha at 3-1035, it is said " In this world (much) has been seen, heard and thought, the destruction of passion and of wish for the dear objects that have been perceived, O Hemanka, is the *imperishable* state of *nibbana*. In discourse Pinjeyamanavapukkha at 26-1148 it is said.

" To the inseperable, the unchangeable (nibbana), whose likeness is nowhere, I shall certainly go; in this (nibbana) there will be no doubt (left) for me, so know (me to be) of a dispossessed mind. The above passages mention the condition of *nirvana*, as has been said in Jaina scriptures. Freedom of connection of all non-self, impure thoughts, passions, karmic dirt, body, is *nirvana* which is the imperishable pure state of the self.

Way to liberation—According to Jainism self-realization or self-concentration is the way to liberation. The same path is also described in the Buddhistic Pali books. Vide "Some Sayings of the Buddha."

Page 4—"This reality (Dhamma) that I have reached is profound, hard to see, hard to understand, and excellent, pre-eminent, beyond the sphere of thinking, subtle, and to be penetrated by the wise alone."

Page 8—11—Ariyan eight-fold path—"Right view, right aim, right speech, right action, right living, right effort, right mindfulness, and right contemplation." (*S. N. V. 426-3*).

Right view—The knowledge about Ill, the Arising of Ill, the ceasing of Ill and the way leading to the ceasing of Ill.

Right aim—The being set on renunciation, on non-resentment, on Harmlessness.

Right speech—abstinence from lying speech, back biting, and abusive speech and from idle babble.

Right action—Abstinence from taking life, from taking what is not given, from wrong-doing in sensual passions.

Right living—The giving up of wrong living, and getting livelihood by right living.

Right effort—Rejecting evil, immoral conditions and causing the arising of good conditions.

Right mindfulness—a brother dwells regarding body as a compound, he dwells ardent, self-possessed, recollected, by controlling the covetousness and dejection that are in the world.

Right contemplation—(The four Jhánás)—

(1) First Trance—directed and sustained thought (on an object). It is born of solitude, full of zest and happiness.

(2) Second Trance—inner calming born of contemplation full of zest and happiness

(3) Third Trance—fading away of zest, becoming balanced, mindful and self-possessed, dwelling happily.

(4) Fourth Trance—Free from pain and pleasure, state of perfect purity, of balance and equanimity. (*Digha nik, II-312*).

Page 73—"This is the Only Way, brethren, that leads to the purification of beings, to passing beyond sorrow and lamentation and

to the destruction of grief and despair, to the attainment of the Method, to the realizing of nibbána, thus,the Four Ways of Establishing Mindfulness. Contemplation of (1) body (2) of feelings (3) of thought, (4) of Ideas; Feeling=pleasant or painful. He abides detached and he grasps nothing at all in the world. Thoughts=passionate or dispassionate. He abides detached. Ideas=Being aware of sensual, desire, Ill-Will, Sloth, worry, excitement, wavering, he grasps at nothing at all in the world. (*S. N. II-314-315, M. N. I. 62.*)

Page 84—Whatsoever form, Rahula, be it past, future, or present, inward or outward, gross or subtle, low or high, whether far or near, every form must be regarded thus, as it really is, by perfect insight:—" this is not mine, not this am I: here in is not the self of me.

For just as space is not established anywhere, so (unattached) do you make your practice. Practice the practise of kindliness *Rahula*, for by so practising all enmity will be abandoned. Meditate on the impermanent, for so will pride-of-self be abandoned."

(*M. N. I. 420—5*).

Page 190—Then make thyself *an island of defence*; strive quick: be wise: when all thy taints of dirt and dust are blown away, the saints shall greet thee entering the Happy land.

(*Dhammapada XX. 236*).

Page 300—

Rouse thou the self by self, by self examine self!
Thus guarded by the self, and with thy mind
Intent and watchful, thus, O mendicant
Thou shalt live happily.

Yea! Self is guard of self, and refuge takes in self.
Just as a dealer trains a thoroughbred,
A noble steed, and breaks him to the rein,—
So do thou self restrain.

Vide Vol. XI of S. B. E. Chapter II (Dharmapada XX 378—379 Para 33.) Therefore. O Ananda, be ye lamps to yourselves. Be ye a refuge tó yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth.

Look not for refuge to any one besides yourselves.

Para. 35—Whosoever shall be a lamp unto themselves—shall reach the very topmost Height, but they must be anxious to learn.

In chapter II *Kulashilam*—short paragraphs of conduct (1) He abstains from destroying life, full of modesty and pity, he is compassionate and kind to all creatures that have life. (2) abstains from taking anything not given (3) lives a life of chastity (4) speaks truth, injures not by deceit (5) abstains from slander (6) abstains from harsh language (7) abstains from vain conversation (8) refrains from injuring any herb or any ccreature. He takes but one meal a day; abstains from food at night-time or at the wrong time; abstains from dancing, music, and wearing garlands, scents and lofty couches and beds.........

In Dhammapada Vol. X. (1881)

Page 160—Self is the lord of self, who else could be the lord? with self well subdued, a man finds a law such as few can find.

Page 165—By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified, purity and impurity belong to oneself, no one can purify another.

Vide book "Some sayings of the Buddha."

Page 53—(1) The charge to avoid the taking of life (2) the charge to avoid taking what is not given (3) the charge to avoid unchastity (4) the charge to avoid falsehood (5) the charge to avoid fermented liquor, intoxicants (6) the charge to avoid unseasonable meals (7) the charge to avoid dancing, song etc., (8) the charge to avoid use of flowers, scents, ornaments and decoration (9) the charge to avoid raised or wide beds (10) the charge to avoid accepting of gold and silver. A layman observes the first five and the Bhikshus all the ten. (*Khuddakapatha*)

Page 30—*Asavas* are four *Kama* or sensuality, *Bhava* or lust to live, *ditthi* or speculation, *avijja* or ignorance. (*Vinaya I-21*).

Soul and Syadvada—Master Goutam, what have you to say about the existence of the self? At these words, the Fxalted One was silent. If, Anand, when asked Does the self exist? I had replied to him "the self exists," then Anand, that would be to side with all those recluses and Brahmans who are eternalists. But if Anand, when asked the question, "Does the self not exist," then, I had replied, "No, the self does not exist; that would be to side with those recluses and Brahmans, who are *annihilationists*. (*S. N. IV-400*).

This saying clearly agrees with the Jaina view that the soul is existing as regards its own nature and is non-existing as regards the

nature of other things or that the soul is eternal and non-eternal both at one and the same time.

Page 57—Restraint, the holy life, discernment of the Ariyan Truths, Of one's own self to know the Goal—this is the greatest blessing. (*S. N. V 258—69*).

Saints should stay at one place during the rainy season.

Para 68—During the rainy season, recluses tread down the green grass, they crush the living thing that has one sense. They trample to death many a tiny life. I enjoin on you, brethren, that ye observe the retreat during the rains. (*Vin. Pit. mahavagga III. I.*)

This world is eternal—P. 181. A world-without-end is this round of birth and death. No beginning can be seen of those beings hindered by ignorance, bound by craving, running through the round of birth and death. (*D. N. II 198.*)

Nigantha of the Natha Clan (*Mahavira*) P. 352—3 So Subhadda (the last convert), the Wanderer went in to the Exalted One and coming to Him, greeted Him pleasantly, and after the exchange of friendly compliments he sat down at one side. So seated, he thus addressed the Exalted One : Master Goutam, all those recluses and Brahmians who have followings and companies of listeners, who are teachers of companies, well-known, renowned founders of sects, esteemed as holy men by the multitude, men like *Purana Kassapa*, *Makkhali* of the cow-pen, *Ajita* of the hair-shirt, *Kacchayana* of the Pakudha tree, *Sanjvya*, son of Balatthi, and *Nigantha* of the *natha* clan—have all these, as they say, realized by their own knowledge the truth of things or have they not one and all so realized, or have some realized and others not realized it, by their own knowledge? "Let be, *Subhadda*! Trouble not yourself about such things, as to whether one and all or some have realized or not. I will show you the Norm. Do you listen carefully. My age was nine and twenty years, when I went forth to seek the good. Now fifty years and more are gone, *Subhadda*, since I left the world, to range the Norm of Righteousness, outside of which is no recluse." (*D. N. II 148.*)

This saying shows that *Lord Mahavira* was recognized as a renowned teacher at the time of Buddha who did not want to say anything about him. This shows that though old Buddhism agreed

with Jainism, it was recognized as a separate religion. This separation had its foundation only on the difference in outward practical conduct. The Jains have to show to the Buddhists of China, Japan, Burma, Ceylon, and Tibbet what old Buddhism was.

THE JAIN TEMPLES AT DEOGARH

The Jain temples, exclusive of the very smaller ones, are about 31 in number.

No. 1 Is a flat-roofed temple with a votive pillar and a wall which has rows upon rows of Tirthankaras standing and seated both inside and outside; it is a ruined structure, of which the columns and carved stones have been removed to build the forest bungalow.

No. 2 Is a flat-roofed temple with a verandah and a mandapa of four columns each, while the shrine projects on to the west; that is to say, the temple faces east. It is crowned with a Kiosque and enshrines some seated saints whose pedestals have short inscriptions with date.

No. 3 Is also a flat-roofed double temple, of which the eastern half is two storied, it has a verandah and two central halls and shrines.

No. 4 Is a rectangular flat-roofed temple with four columns and surrounding walls with pilasters along which are arranged Tirthankaras, seated or standing, the porch, which also has figures, projects on the south, and is crowned with a kiosque on the second storey.

No. 5. Is a small temple with a sikhara, having two doors and a votive column filled with several rows of figures, and hence called Lakhputra.

No. 6. Has a porch and a shrine, the latter having a shikhar.

No. 7. Is a four pillared kiosque enshrining two inscribed foot prints.

No. 8. Is a rectangular temple, of which the roof has fallen, it has a verandah and three cells.

No. 9 Is also a flat-roofed temple, of which a portion has fallen and the shrine projects on to the west.

No. 10 Is a four pillared kiosque, sheltering three votive columns, full of inscriptions.

No. 11 Is a double storied building having a verandah, mandapa and shrine, which project from the main body on to the south.

No. 12 This great Jain temple consists of an open pillared hall or arcade 42' 3" square, with six rows of six pillars. In the middle of the hall a platform raised between the four central pillars with a back wall towards the outside is covered with a large collection of naked Jain figures. In front of the hall at a distance of 16½ft. there is a detached portico or canopy supported on four nassir pillars. On one of these, General Cunningham discovered a very valuable and interesting inscription of Raja Boja Deva, dated sambat 911 or the year 784 of the Saka Era along the Rajaghati a neatly engraved inscription of eight lines record the fact that is was built by Vatsa Raja, the minister of Kirta Varma Chandel, after whom the fort was named Kirta Durga. It is dated sambat 1154 (A. D. 1097).

No. 13 Is a small temple on the north side of the great temple having a dark cell.

No. 14 Has a verandah and three cells of which the roof has fallen.

No. 15 Is a cruciform temple, having three shrines and a porch with a common mandapa, three niches on the outside, it is crowned with a Kiosque on the centre Sub-square.

No. 16 Is rectangular having a projecting and double storied porch.

No 17 Has a verandah and a mandapa, with four independent columns and enclosing wall, above the roof of which is a Kiosque.

No. 18 Is of the same type, with the shrine projecting at the back and having a small Sikhara ; it is confronted by two votive columns of which one is fallen. The other temples are of these plans, more or less, and in the northern group.

No. 19 Is a fine but a plain temple of which the pillared porch is gone; it has an antechamber and like that of the Barimore, has a colossal Tirthankara, which is standing—The diminutive temples are many and are of simple plan. Statues and columns are scattered about the locality in innumerable numbers. A big votive column is lying at the Kunja gate of the fort.

There are innumerable inscriptions at Deogarh. In the Siddha Ki Gupha is a short Gupta inscription and in the Nahar Ghati is a large one of seven lines. Raj Ghati has a chandel inscription of eight lines, of Kirta Varma Chandel dated sambat 1156.

The fort wall whether it is the original structure or only rebuilt by the Chandels, is about 15 feet in thickness, is built of loose stones without cement and has a loop-holed parapet and Square bastions that project about so fat. The diminutive temples are many and are of simple plan. One temple has an inscription stating that it was built by one Nanhan Singhai in sambat 1493 (1436 A. D.) Deogarh is intimately associated with the Jains, who still worship here. The local tradition is that Deopat and Kheopat were two Jain brothers who possessed the philosopher's stone. By this means they amassed great riches and built the fort and the town with the temples.

Hearing of this stone the King of the period came and beseiged the town, whereupon the philosophers' stone was thrown into the deep waters of the Betwa.

At first there was no Jain Dharmasala at all, but now the Deogarh managing committee has built a big Jain Dharmasala for the pilgrims who want to visit this ancient holy place. The temples at Deogarh are of the different dates and types. Every Jain should go and see this place. It is nine miles off from the Jakhlaud Station and 19 miles off from Lalitpur. Motors and carts go to Deogarh from Lalitpur. The temples are very ancient and are in a very wretched state. The Secretary, Deogarh Managing Committee requests help for the repair of the above temples.

NATHU RAM SINGHAI JAIN, LALITPUR.

Madras-600 008.

NOTES & NEWS

A new Buddhist Temple—Mula-Gandhakute Vihar, erected at a cost of 1,10,000 by Angarika Dharampal, the founder and general secretary of the Mahabodhi Society with the help of Mrs. Mary Elizabeth Foster, on the site on which Buddha delivered Sad-dharma sermons 2,520 years ago, was formally opened on November 11, 1931. Mr. B. L. Broughton M. A., Vice President of the British Mahabodhi Society has arrived from London.

This is the first Vihara for 800 years that the Buddhists have been able to erect at Saranath where, Prince Sidhartha, who later became known as Gautama Buddha, preached his religion to his first five disciples known in Indian history as the Five Bhikkhus.

The site selected for the Vihara lies 600 feet to the east of the Dhamek Stupa. The architecture of the building is in keeping with the original Buddhist style of Buddh-Gaya and is ascribed to be pre-Asoka in character.

The Vihara differs from Buddh-Gaya in this respect that it has a central hall where meetings are to be organised by Buddhist scholars and classes are to be held.

Saranath, which saw the dawn of the Buddhist faith, may also see the history repeat itself. The founder of the Society came to India about 40 years ago and made his way to Saranath to see the Buddhist ruins there. The place was then a jungle. However, a few acres of land was purchased where subsequently an Avasha (or residential quarter) for Buddhist monks was built which for the first time, brought the importance of the place home to the local inhabitants.

The second stage of the revival of new Saranath was in 1922 when Sir Harcourt Butler, then Governor of the United Provinces, laid the foundation stone of the present Vihara. New difficulties set back the progress of the construction when the Government of India purchased the whole plot of land for the purpose of exploration, but as the result of fresh negotiations the Government not only

permitted the Society to build its Vihara with as much land as they wanted, but expressed their willingness to lay out a park at its own cost around the new Vihara when it was complete.

Beside the main Vihara the Society has schemes also to found there an international institute of Buddhists where scholars from foreign countries will carry on research work in different branches of Buddhism.

* * * *

Several gentlemen of light and learning have built residential quarters at Saranath, which are dedicated to the Mahabodhi Society, but in which the builder has a right of residence for life. Rai Bahadur Pandit Sheo Narain, retired advocate of the Lahore Bar, has built such a residence. He has also donated a splendid collection of books to the Society. Sarnath is fast becoming a centre of learning, piety, and benefaction.

* * * *

What a lesson, what an example, for the Jains to follow. Here at Saranath is a veritable Udaseena-ashram. Here come to study, to teach, to learn, to help and raise mankind, men from all parts of the world, who have retired from the stress, strife, and struggle of life and who find a pleasure in serving themselves and their fellow-men.

* * * *

We do not mean or intend to give any offence, but state our honest opinion, when we say that the Udaseen-ashram at Indore is an apology for one. Brahmachari Shital Prasada Jee has given description of a Jain Ashram at Agas, in Baroda territory, founded in memory of Shatavadhani Shri Rai Chandra Jee; and it could be raised to a veritable Ashram if the Jains took a wide view of things, gave their charities a proper direction, and provided at Agās, an excellent library, an efficient press, and invited scholars from all parts to reside there.

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